A

SERMON

Preached on the 29th of May 1661.
THE DAY OF
His *MAJESTIE'S BIRTH,*
AND HAPPY
RESTAVRATION,
After a long Exile, to His CROWN
and KINGDOME.
Before His EXCELLENCY
WILLIAM Ld MARQVIS
of NEWCASTLE.
at his Houſe of WELBECK.

By
CLEMENT ELLIS M. A. Houſhold
Chaplain to his EXCELLENCY.

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1661.

TO

HIS EXCELLENCY

WILLIAM

Ld *MARQVIS OF*

NEW-CASTLE,

PRIVY COUNCELLOUR

TO HIS

MAJESTY, &c.

My most Noble Lord and Patron.

May it please your EXCELLENCY,

THE Duty which I owe, first unto *GOD*, as his *Minister*, then to my *SOVERAIGN*, as his *Subject*, and in the next place to Your *EXCEL-*

LENCY, as Your *Domeſtick Chaplain*, made the *threefold cord* whereby *I* found my ſelf indiſpenſibly obliged, to contribute that little I was able, towards the Solemnity of that memorable and happyeſt *Day*, which this poor *Kingdome* hath in many yeares beheld. And having, after my *weak* manner, preach'd this *plain* and *ſhort Sermon*, which had then *Your* Excellency's *approbation*, and (I hope) ſince *GOD*'s *pardon* for my failings therein; I had very well ſatiſfied my ſelf; as I ſhall alwayes have great reaſon to doe, when by *ſerving GOD*, *I* can *pleaſe* Your *EXCELLENCY*. *I* confeſſe, *I* then underſtood no *obligation* that lay upon

upon me to doe, what now *I* am *commanded* to doe, to preach it over again this *Second* time to the World; beeing (*I* blesse *GOD* for it) yet uninfected with that *ambitious* itch of making my self known abroad, and loving to be *gazed* upon, as some-body by the *Multitude*. 'Tis very fitt that *they*, and *onely* they, should wear great *names*, who have great *meritts* to support them; and that *they* alone should be permitted to præsent their labours to the *publike* eye, whose great *abilities*, by being so made *manifest*, may become more instrumentall to the *publike* Good: But (My *LORD*) Your *HONOUR* seem'd very well to *understand*

derſtand the extent of that *Talent* wherewith GOD hath intruſted mee, when You preſented mee to the charge of my *little Flock* in the Country; but too much to *value* it, when You committed to mee that *other* of Your *Family*: being thus *entertain'd* and *employ'd*, *I* need not ſeek abroad for more *worke* or more *honour*: and therefore (My *LORD*) that *I* now expoſe this *rude* piece, & my *ſelfe* with it, to the *forward cenſures* of all that ſee it, it is a piece of *meer Obedience* to Your *EXCELLENCY'S* expreſſe, and indeed, *importunate* Commands: *I* alwayes reſolving, ſoe farre as they are *Juſt* (and *I* know they will ever be moſt exactly ſo) rather to *ſuffer* by them, then to *diſobey* them.

I

I have often heard Your *EXCELLENCY*, and My Lord, (would it signifie any thing to say what *pleased mee*) I would say, with much *pleasure* I have hearken'd to You, discoursing of that satisfaction You reap'd, from that sweet *privacy* and *retirement* his *MAJESTY* is pleased to grant Your *LORD-SHIP* here in the *Country*, where You live free from the *Noise* and *Cumbrance* of *Court* and *Citty*. Indeed, the greatest *reward* his *MAJESTY* can possibly recompense Your *matchlesse* services withall, is thus to bestow *YOUR-SELF* upon *YOUR-SELF*; and I know You think it greater happinesse to enjoy *My LORD MAR-*

MARQVIS of *NEWCASTLE* at *WELBECK*, then all the *Offices* and *Honours* which your *exemplary Loyalty* has meritted: And there's all the reason in the World for it, that *Hee* who hath so *Nobly* sacrificed the *Faireſt* of his *Yeares*, and the *Ampleſt* of his *Revenues*, to the service of his *King* and *Country*, should now have leave to Conſecrate the *remainder* to his *Health* and *Quiet*. My LORD, could I ever hope to *merit* of Your EXCELLENCY, *I* would not yet leave begging a *Favour* of the *ſame* kind; that, as *I* have an *Honourable* place in Your *Family*, so *I* might live *retiredly* from all the world beſides. But ſeeing (My LORD)

LORD) Your commands lye ſo *heavy* upon me, I will endeavour to bear them with the beſt ſtrength *I* have, and ſtill incourage my ſelfe with this confidence, that it is all one with Your *EXCELLENCY* to *Command* and *Patronize*: And therefore after others have ſerved in their ſolemne joyes, with all becoming *State* and *Magnificence*, *I* hope *I* may (at leaſt) obtaine a *pardon*, If *I* make bold to drop in, in the *Rear*, and offer too my *poor diſh of cold water in the name of a Diſciple*. Many, 'tis true, goe *before* mee, and it is very *fit* they ſhould; Others come with *richer cloathing*, and *finer language*, and why not? *They that weare ſoft rayment*, and *they that ſpeak*

ſoft words too, are in Kings houſes. It is the great *freedome* Your *EXCELLENCY* is pleas'd to indulge me, to ſpeak mine *owne ſenſe* in mine *own words*, fully and freely; and *I* am ſo much the ſervant of my *greateſt Maſter*, that *I* greedily embrace all the *Liberty* can be granted mee in this kind. If there be any thing in this ſhort Diſcourſe, diſreliſhing to the palates of thoſe that read it; it will be enough for mee to tel them, it is a *Sermon*, and therefore not *purpoſely* ſuited to any man's *humour*: and yet, *I* will adde; it hath paſſed Your *EXCELLENCY'S approbation*, and that will be enough to anſwer whatever may be objected againſt it. Let men ſay what they

they will, I have abundantly satisfied my self, by praying that *all*, even they that *dispise* it (if it be possible) may be *better'd* by it; and in taking this opportunity of expressing my selfe, by this, as by all *honest* meanes, I shall alwayes labour to doe, My LORD,

Your EXCELLENCY'S

most obedient Servant,

and Chaplain

CLEM. ELLIS.

Pſal: *CXVIII.* v: 22,23,24.

v: 22. *The ſtone which the builders refuſed, is become the Head-ſtone of the Corner.*

23. *This is the* LORD's *doing, and it is marveilous in our Eyes.*

24. *This is the day which the* LORD *hath made, we will rejoyce and be glad in it.*

SHould the great GOD forbear to expreſſe his Goodnes towards the ſinfull ſons of men, 'till man begin to underſtand what is beſt for himſelf; we ſhould ſoon become all as *mi-*

ſerable, as at preſent we are *ignorant*; we ſhould die in our ſins, and drop into Hell, ere we would underſtand the happynes of an Heaven, or the lovelineſſe of that way which leads unto it. And yet doth our groſſeſt *Ignorance* fall much ſhort of our *perverſenes*; what now aggravates our *guilt*, and (without a timely repentance) will adde to our *torments* hereafter, is this, that we ſo often *know* what we ought to *doe*, when we yet ſtubbornly refuſe to *doe* what we *know* to be our duty. So that if our good GOD did delight only there to ſhew *Mercy*, where he meets with *meritt*, did he not, on the contrary, love to *magnifie* his *Goodnes*, by pittying even thoſe, whoſe dayly buſines it has been to *provoke* his *Iuſtice*: Bleſſings would ſoone be as rare, as Sins are rife; and Heaven would at laſt be as empty of *men*, as Hell is of *Saints*.

But (Bleſſed be our Good GOD!) *his mercy endureth for ever*. The unnaturall ſinner ever *Kicks* and *ſpurns* at the yerning bowells of a tenderly compaſſionate Father;

and

and they onely *swell* the more, and *extend* the wider towards the miserable wretch; even so wide, till they reach a *Miracle*; such a miracle as forceth Stupidity it self into wonder and *Admiration*; yea such a wonder as cannot contain it self, but suddenly breaks forth into a signall *joy*, and a solemne *thanks-giving*. This, and more then all this, we read in the Text.

1. A blessing proffer'd, no sooner proffer'd but rejected, and though rejected, yet sent againe, and that with advantage. *The stone which the builders refused is become the Head stone of the Corner.*

2. This great mercy thus rejected, and thus returning, is (as it ought to bee) humbly acknowledged, highly admired. *This is the* LORD'S *doing, and it is marvailous in our Eyes.*

3. This great wonder and Humility are seasonably seconded with an Hearty Joy, and Solemne Thangs-giving. *This is the day which the* LORD *hath made, we will rejoyce and be glad in it.*

Thus,

Thus, the *Text* wants nothing that's fit for the *day*, presenting us with a *Wonderfull Blessing*, an *Humble Reception*, and a *Ioyfull Thanks-giving*: In all which we shall briefly consider, first, the History and the Doctrine; next, the Parallel and the Use.

1. We begin with the great *Blessing*: concerning which, let us enquire, 1. What it was? 2. To whom it was proffer'd? 3. What welcome it found?

1. This *Blessing* in the Metaphor, is a *Stone*; in the History, *David* in the Prophecy, *Christ*: and whether *David*; the Type of *Christ*, or *Christ* the Seed of *David*; still wee shall find it a Precious *Stone*, and a great *Blessing*.

1. The *Stone* in the History is *David*, that holy King, in whose Royall *Person* most of the Happinesse of the *Old*, & in whose Heavenly *Seed* all the Happinesse of the *New Israel of GOD* did consist: *David* the *Author* and the *Subject* of this Gratulatory hymne, an Hymne composed and set for the Solemne Quire of Israel to be sung by them in their

joyfull

joyfull commemoration of the happy return of *God's Anointed*, and their long exiled *King*: He is the *ſtone*. A *ſtone* hewen out of the rock, by *God's* own hand; conſecrated with the Holy Oyle by *God's* own Prophet; ſet apart by *God's* appointment, to ſmite down the great *Goliah* of the Philiſtines, to daſh in pieces the Tyranny of a wicked *Saul*, to cruſh to nothing the Enemies of *God* and of his choſen *Iſrael*. A *ſtone* fitted and ſquared to be the foundation, and pillar of his *Hieruſalem*, his *Sion*; ſolid and *firme*, ſuch as the hotteſt fires of Perſecution could not crack; nor all the ſtormes and tempeſts of Affliction impaire; of that weight, and ſo well fixable, that all the ſtrength and art of Sathan and his Inſtruments could not remove or ſhake it: but ſtill he ſtood faſt, the Foundation, the Pillar, the ſure ſtay and ſupport of *God's* Church and People committed to his Charge. Hee is the *ſtone* in the Hiſtory: which in the Prophecy is—

2. *Chriſt IESVS* our *Lord*, the everlaſting *ſeed* of *David*. The ſure *rock* of our *Salva-*

tion. So *He* himſelf applies the text to himſelfe. (*Math*: 21.) and after him, his Apoſtle St *Peter* (1 Pet: 2.) *He*, who was a *ſtone of ſtumbling*, and *a Rock of Offence*, to the *Iew* firſt, and then to the *Gentile*; is a moſt ſure hold, and a ſtrong Tower of defence to all thoſe that ſtedfaſtly believe in him; the firme and everlaſting Foundation of the *New Hieruſalem*: the chief *corner-ſtone*, *In whom all the building fitly framed together, groweth unto an Holy Temple in the Lord. Epheſ*: 2. 20 & 21. This is the living *ſtone*, of which that former was no more but the bare ſhadow: the *ſtone* whereon our Hopes, our Comforts, our preſent priviledges, and our future Inheritance, all are ſurely founded: the Rock on which, if we be once well bottomed, let the *winds blow*, and *the waves beat*, and all theſe with all the violence they can, yet ſhall we ſtand ſure and unſhaken to all eternity. Theſe be the *ſtones* here proffer'd in the Text, *David* firſt and afterwards *Chriſt*; and (what I would deſire you to note) both theſe *Kings*

A good *King* is indeed a moſt precious *ſtone*, the moſt ſolid foundation of the Church's peace and the Peopl's happynes: remove this *ſtone*, and the whole houſe comes down upon your head; touch but the *Lord's anointed*, and you disjoint all, the whole Kingdome ſhatters into confuſion; all falls into pieces, and all the wit of man is not able to bind it up again: Proofs and inſtances of this ſad truth we have too many, our own lamentable experience, ſtill freſh in our memories, renders all citations of them at preſent needleſſe: Hereby we have found, that whoſoever wildly puſhes at theſe ſacred *ſtones*, he onely runs his head againſt an hard Rock, which though he ſhould have the unhappy ſtrength to ſhake a little, yet he ſhall be ſure withall to daſh out his own brains; at leſt he muſt expect to receive ſuch a wound, as cannot eaſily be healed but he is like to bleed into a too late repentance: He that fights againſt the *powers* ſet up by God, can onely beat the skin off his own fingers. It will be therefore our *Prudence* as

well as our *duty*, not to ſtrike with too much violence upon theſe holy *ſtones*, leſt like men hammering too boldly on a good flint, wee thence produce ſuch a fire as will not again be quenched: *Saint Paul* dares not warrant ſo ſtrange a Confidence, when he tels us, (*Rom.* 13.) *They that reſiſt the power ſhall receive to themſelves Damnation*. Rather pray we, that we may never come to want ſuch a *Stone* as God here profer'd in the Text. but,

2. To *whom* did he proffer it?

Even to *thoſe*, who wanted not eyes to ſee it, nor experience to underſtand the worth and value of it, nor skill ſufficient to make a right uſe of it. *David* was profer'd, not to the poor *rude Iſraelites*, that could not diſtinguiſh their right hand from their left, but to the *Grandees* of *Iſrael*, to *Saul* and his *Councellours*; whoſe buſineſſe and Profeſſion it was to deal in ſuch *Stones*. Our Bleſſed *IESVS* was profer'd, not onely to a few blind Gentiles, who had all their knowledg but at the ſecond hand; the wonder had

not

not been great if theſe had refuſed what they ſo little underſtood; but he was proffer'd to the *Wiſe men* and *Rulers* of the *Iews*, to the great *Maiſter-builders* of that Church, *Scribes* and *Phariſees*, *Lawyers* and *Doctors*; thoſe that knew the *Law*, and had read the *Prophets*, and underſtood what was fore-told, and prefigured concerning him: whoſe bare *acceptance* of him, had been precedent and warrant enough for the Peoples *Faith*; as appears by that queſtion (*Iohn* 7, 48.) *have any of the Rulers or of the Phariſees believed on him?* So would they doubtleſly have ſaid, Have any of the *Rulers* or *Phariſees received* this *ſtone*? If they have, then ſo will *we*.

This is God's method, he ſo proffers his great *Bleſſings* as to leave the refuſer without excuſe; to thoſe who beſt could diſcerne the worth of it, and therefore ſhould firſt in all reaſon have begun to uſe it, was this Gift proffer'd: leſt afterwards they ſhould goe about to excuſe themſelves with a *Non novimus*, *we knew it not*: The fitteſt *Bleſſing* to the

the fitteſt *perſons*, the *ſtone* to the *builders*.

3. Lett's now ſee, what's it's *welcome*.

Indeed very *courſe* and more *ſtrange*, conſidering the perſons to whom it was proffer'd: ſo *fooliſh* were they, or ſo *ſelfiſh*, or *both*; they *refuſed* it.

1. *David* is thruſt out from the preſence of *Saul*, banniſh'd the Land, driven into Caves and Dens, to lead a ſad & melancholly life with Bears and Tygres; or at beſt, amongſt ſtrangers, too frequently more inhumane and barbarous, then thoſe beaſts of prey. He is hunted like a ſilly partridge upon the Mountains, and no means that a cruell and jealous *Saul* could invent, left unattempted, to rid him of his Kingdome and the world at once.

2. And in this particular too, was our Bleſſed JESUS, very truly the *Son of David*. He is *refuſed* of his own People and Nation: rejected by the chief *Rulers*, and *High-prieſts*, with a- No King but *Cæſar*: - Not this man, but *Barabbas*. Any murtherer, rather then the Lord of life; a bloody

Tyrant,

Tyrant, rather then the God of mercies; away to the *Croſſe* with him. This is the very voyce of the builders, No ſtone of God's ſquaring for our building, out with it amongſt the rubbiſh: Give us rather a *Nero*, any lump of clay kneeded up in Chriſtian blood: Give us ſuch ſtones as will admit of no Cement, but what's made of the *blood of us and of our Children*: that blood which *Cæſar* ſheds, be it on the heads of us and ours, but this ſtone which God would in mercy beſtow upon us, be it thrown out into the ſtreets, and trampled under our feet forever. This is the language of theſe prudent *builders*.

Thus, even thus doe the *builders* too often prove the unhappy *demoliſhers*, and when they ſhould ſtrengthen, raſe to the ground the walls of *Hieruſalem*: whileſt they lay their own *ambition*, their *Humors*, and their *Intereſts*, the onely Foundations of all their actions; they are ſure to *refuſe* that *ſtone*, which is ſent down from Heaven. Here's the Wiſedome of the Wiſe, this is the Coun-

ſaile

ſaile of the Prudent, when they have not God before their Eyes. The *ſtone is refuſed*, which yet in ſpite of all their little Policies, and petty devices, ſhall moſt certainly return the *Head-ſtone of the building* Which brings us from the Folly and Baſeneſſe of the *builders*, to the unerring Wiſedome, and Conſtant Goodneſſe, of *God Almighty*.

They caſt out the *ſtone*, *God* brings it in again, *They* reject it with *ſcorn*, *He* ſets it in with *advantage*, *They refuſe* it as uſeleſſe, and unfit for any thing, *He reſtores* it the Beuty, the ſtrength of the whole Fabrick.

David, after his long and tedious exile, is call'd home again, even by thoſe ſame perſons who at firſt were as ready as any to reject him; with the ſhouts and acclamations of *Iſraal* he is welcomed, and made the Glory of that people, and their bulwark, by whom he had been ſo much ſleighted.

And thus was it with the great *Rock of our Salvation*, after his numerous and grievous ſufferings, hardly ending in a bitter and a ſhamefull death; He roſe again, and aſcended

cended into Heaven in Glory and Triumph, and is become the *Head* of the *Universall Church*, and the onely Sanctuary thoſe very Enemies who refuſed him can confide in.

God will have his deſigne, let man do his worſt; he will make all thoſe in his due time to underſtand their own folly, who would not when they ought, embrace his Counſaile. The *Stones* which He ſends are more precious in his eyes then to lye always unreguarded on a Dunghill: *David's* Palace and Kingdome ſhall not forever be a Cave and a wilderneſſe; *Chriſt's* Crown ſhall not alwaies be made of Thornes; Thoſe Cruell hammerings, and rougher uſages, which the deſpiſed *ſtone* at preſent undergoes, ſhall not break and Cruſh it, but, on the Contrary, Square and ſmooth, and poliſh it, and make it the more ſerviceable, and fitter for the building; His Enemies at length ſhall know, that thoſe many torments they barbarouſly inflicted on him, ſhall reflect with doubled force upon themſelves; and by a ſeaſonable and unexpected reſtauration they ſhall be made to acknowledge, that the undeſerved exile of their

David, was not the punishment of his Sins, but the greatest curse could be lay'd upon his very Persecutors.

And here, on the one hand, we may clearly behold, the folly and blindnesse of worldly men, even of those who would fain be esteem'd the wisest and skilfull'st *builders* & repairers of a broaken state; on the other hand, the Infinite Wisedome and Providence of *God*, even in those actions which seem lest considerable to the dim eyes of men. Here we see man's Unworthynesse and perversnesse in slighting and *refusing* the very choisest of God's blessings, *there* God's Infinite mercy and unalterable Goodnesse in *redoubling* his blessings after they have been *refused*: In short, *here's* man's Impiety in rejecting the *stone* which *God* had design'd, and by *proffering* it, Commended: *there's God's* Justice in making that despised *Stone* to become at last, all that he intended it for at first, even the *Head-stone of the Corner*.

2. Thus are we, from the *wonderfull mercy*, come to the *cheerfull reception* thereof. It is received (as so great a blessing ought to be) with an *humble acknow-*

acknowledgement of the Author, with an *high admiration* of the Mercy.

1. This is the Lord's doing: *There* King *David* acknowledgeth, and there he would have all thoſe that joyne with him, to acknowledge the *Divine Author* of this great bleſſing. To the *Honour* & *Glory* of his *gratious GOD*, to the *Comfort* and *Iuſtification* of the late *ſuffering David*, to the *ſhame* & *confuſion* of his once *inſulting perſecutors*, he utters it aloud -- *It is the Lord's doing*. The Reſtauration of this Royall perſon, and in him of Iſrael's happines, was a work more peculiarly & properly the *Lord's* whereby he was wõderfully pleaſed to exhibit to the world, as it were, under his hand and ſeal, a moſt ſignall teſtimoniall of *David's* Juſt and Righteous cauſe: Moſt things He brings to paſſe by ſuch ordinary & common Inſtruments, and after ſo plain and eaſie a manner and method, that, though they be the *Lord's doings* too, yet the homelineſſe of the viſible Inſtrument, together with the frequency of ſuch operations, keep us from taking ſo much notice of them, as we ought to doe: But ſuch rare and remarkable paſſages of providence as this was,

cannot goe by us without a due obſervation, a ſeaſonable wonder, and an humble reflection upon the glorious and Omnipotent agent: If *David* had yet had any viſible meanes left him, of ridding himſelfe out of Danger, and attaining unto that Crown, which was fitted by *God* for his head, they would have been leſſe apt through the multitude of humane means, to eye the hand of *God* in his advancement: But that he ſhould be reſtored even *now* and *thus*, whoſe *doing* ſhould *this be* but the LORD's? for

1. Behold the poor exiled Prince, wandering to and fro, in a rude wilderneſſe, as deſtitute of all hopes to man's thinking, as of companions: his ſtrength failing him, his lovers and his friends ſtanding aloof from his Soul, many enemies on all ſides, and perhaps ſome few well wiſhers, but, alas, no helpers:

2. Behold the ſweetneſſe of his generous & Princely Soul, abhorring to be cruell more then deſiring to be King: more delighting in Mercy, and contented in his ſufferings, and confiding in his GOD, and reverencing a King, though a Saul, a Tyrant, then to revenge himſelf, when

GOD

GOD had put the life of his Enemies into his hand.

3. Behold his Enemies, for multitude innumerable, for malice implacable, for Intereſt infatiable; no force could ſubdue, no Reaſons perſwade, no condeſcenſions mollifie, no hopes of a reconciliation or agreement upon terms or articles; ſo that in the *firſt* place to the *Glory* of the *Author* we muſt confeſs--*It was the LORD's doing.*

And *again*, for the Juſtifying of *David's* righteous cauſe, and for the abatement of his *adverſaries* confidence and boaſting, he ſhewes, it was the LORD's doing. Proſperity and Succeſs accompany'd with Oppreſſion and Violence, make but a ſlender argument, for the Honeſty and Innocence of a thriving Tyranny: but a ſudden promotion out of the duſt, by an unexpected hand from Heaven, conducting a poore rejected *David*, through the fury of his Enemies, into the embraces of his friends, frō a Cave to a Throne, may beget a very ſtrong perſwaſion of a *Righteous cauſe*: when the mouth of the fierce Lyons are cloſed by a *naked Daniel*; when the extreame raging of a fiery Furnace is ſtill'd and

cool'd at the approach of three *fetter'd Innocents*; when the Bolts fall off, and the doors fly open without a Key or a File, to set the *shakled Apostles* at Liberty; who will not presently say, that *GOD*'s favour is Sanctuary enough for an Injured Innocence; his purpose to save, armour enough against man's endeavours to destroy; that there is no Policy against Providence, no stratagem against Heaven? Had *David* by force of armes, with a great Hoste of men enter'd the Land, and so made havock of his Enemies, the residue of them might still have cheer'd themselv's up with such hopes as these, that seeing there were yet more men in the world, they might yet come to regain all, as they got it a first, or lost it now, by an *arme of flesh*. But now when they behold the *LORD* making *bare* his *own arme* from Heaven, & shewing himself mindfull of *David* in his lowest condition, bringing all the subtile devices of the long prosperous sinner to none effect, & without the help of man, even against all the projects of man, restoring his *Anointed* to his own: how can they chuse, but seeing, be amazed & wonder, be silenced, and condemning themselves

ſelves and their own Folly, with all humility, at leaſt, with ſhame and confuſion of face acknowledg, that *it is the* LORD*s doing*? and therefore

2. Truly Marveilous in our eyes.

Indeed all the works of *GOD*, when conſider'd as they ought to be, are *wonders*, but ſuch works as this was, the more immediate *doings* of the LORD, are to be acknowledged above meaſure *wonderfull*: Conſidering

1. The *rarity* of them, ſuch bleſſings come not every day, the LORD *makes a Day* for them, and by them. He is not altogether prodigall of his Miracles, but reſerveth them for ſpeciall occaſions, and for great Ends: that he may thereby manifeſt his power in the weakneſſe of his ſervant *David*; and his adverſary's weakneſſe and folly, in the very height of their policy and Confidence; and the equity of *David's* cauſe in the midſt of his Enemies triumph: Ordinarily *GOD* works by common and known methods, but when ſuch a ſingular act of Providence, as unuſuall and new, as true and effectuall, uncovers it ſelfe to our view, muſt it not be *marveilous in our eyes*? 2. A-

2. Again, when ſuch deliverances are wrought by methods ſo farre above all, both expectations and Inventions of friends; and not onely ſo, but above all fears too and preventions of Enemies: when ſo many means formerly, in the eyes of man more likely, had proved utterly ineffectuall; ſo many endeavours and projects, in the opinion of moſt men ſtrong and ſure, had been altogether quaſh'd and fruſtrated; and yet notwithſtanding all this, the bleſſing, when even almoſt deſpair'd of, comes at laſt, and that with intereſt; *it* muſt needs be truly *marvellous.*

3. Once more, When GOD ſo works, that man doth not ſee it, yea even ſecretly in the hearts of thoſe who do not yet underſtand it; directing their actions to thoſe very ends which, it may be, they leaſt intended; ſtrangely, and ſecretly charming the Diſobedient into Duty, the Rebellious into Loyalty: when the promoters of *David's* exile, are made the main Inſtruments of his reſtauration; and all thoſe fretting *Shimeies* which would ſtill fain curſe, can or dare do nothing but bleſſe and congratulate: certainly, *This muſt needs be the* LORD's *doing, and altogether marvailous in our eyes.*

And

And as it was the LORD's *doing*, thus graciouſly to re-eſtabliſh, what man had ſo ſtubbornly and ſcornfully rejected; ſo muſt it too be acknowledged *his doing*, to make theſe fooliſh men embrace what the ſecond time he profer'd them. However without all doubt, it is man's duty in receiving the many and great bleſſings which GOD of his infinite bounty conferres upon him, to look upon them as *GOD's doings*, not as the rewards & purchaſes of his own *merits* and endeavours; & withall to admire therein the Goodneſſe, the Power, the Wiſdome and Juſtice of the Author and Donor; all which if we do but ſee as clearly as we ought and may, we ſhall not reſt 'till we break out into an holy *Ioy* and *thankſgiving*: after ſuch a mercy, and ſuch a wonder, 'twere a greater wonder yet, if Iſrael ſhould not be *Glad and Rejoyce*.

3. Which is the *third* branch of the Text. And truly *David* was never backwards, nor *David's* followers, to anſwer *God's* miracles of *Mercy*, with holy returnes of *Praiſe*. Whileſt the Bleſſings of *GOD* deſcend upon the wicked as

the dew of Heaven on a dung-hill, begetting nothing but a nauceous ſtench, & unwholſome weeds; when they meet with a *David* like the ſame dew upon a good and pleaſant Garden, they produce firſt a fair Spring-tide of ſweet and lovely flowers, and afterwards as full an harveſt of ſound and wholſome fruits. Good words of Praiſe, and better workes of Righteouſneſſe.

And, as private mercies challenge our private praiſes, ſo publike and *Nationall* bleſſings call for publike and *Solemne thanſgivings*: when the Crowne is reſtored to *David*, and *David* to his People, 'tis very fit that all *Iſrael* ſhould keepe *Holy-day*: And thus they did, and for this they have a double warrant.

Firſt, David's command, or (if any will rather have it ſo) his invitation. He ſends forth a Generall Summons unto *all Iſrael*, in the *ſecond verſe*; particularly to the *houſe of Aaron*, verſe the *third*, and in ſhort, *to all that feare the LORD*, at the *fourth verſe*: and all the reaſon in the world they ſhould comply with his will, who would ſhare in his happineſſe. And yet behold, a greater authority then *David's* is here, for--

Secondly,

Secondly, 'Tis the Day which the LORD *hath made*. He that *made* every *Day*, is pleased to *make* some *dayes* over againe and againe: and so hath he *new-made* by some extraordinary mercy or other all those dayes, which *Holy Church* has commanded us (in commemoration of the same) to keep *Holy*: such was *this Day*, made againe, by a new Sun-shine of his Speciall favour over the Land; a *Day* by a most glorious mercy, so guilded and dignified, that it were a profaneness to sully it with the low drudgeryes of our common employments: Graced it must be with hearts and countenances as *glad* and *cheerfull*, as the *day* it self is *bright* and *glorious*.

There must be *gladness* in the heart; not only in the mouth and in the cloathes: such *new-made dayes* are to be celebrated with all inward cheerfulness and alacrity of soul, proceeding from a sweet and pleasing sense of *his* favour who *made* them for us: away with that grudging and Irksomeness of spirit, we meet with *Amos* 8.5. which is ever crying out, *when will the Sabboth be gone, that we may sett forth wheat?* except wee please our selves in the observation of these

Daies, we cannot pleaſe the LORD that *made* them: And as *Gladneſſe* is required; ſo is

2. *Rejoycing*: a ſignification of that *gladneſſe* to the world: an externall expreſſion and profeſſion ought always to be the inſeparable attendant of that internall affection which *GOD* delights in; thus were the feaſts of old celebrated with ſhoutings, and ſoundings of trumpetts, and diſtributing gifts &c: all ſober manifeſtations of Joy become that *day*, whereon *GOD* vouchſafes to manifeſt his Favour: Onely men are to take heed, how inſtead of be *glad* and *rejoyce*, they read, be *drunk* and *Prophane*: that were not to ſanctifie but pollute the *Day*: *David* and his Subjects expreſſe their joy, by entring into the *Gates of Righteouſneſſe*, into the *Courts of GOD's houſe*, provoking mutually each other cheerfully to acknowledg; and heartily to ſing aloud to his Honour and Glory, who had *done* ſuch great things for them, whereof they are *glad*, with an -- *O give thanks unto the GOD of all GOD's for his mercy endureth forever.*

We have heard of the *Day* which the LORD once *made* for *Iſrael*, let us now deſcend to conſider

ſider the *Day* the LORD hath lately *made* for *England*: where it would be very eaſie, would it not be too tedious, almoſt in every particular to ſhew you, how *King David* and *his Day* is paralell'd by *King CHARLES the Second* (to whom God make many long and happy *Dayes*) and *his Day*.

How much of *England's* happineſſe is bound up in the Prudence and Fortune of *England's Kings*: How long this famous Nation may poſſibly continue *one Body*, without *one Head*, How long thoſe two great ſides of this glorious Fabrick the *Church* and *State*, may ſtand firme and unſhaken, as they ought to be, the beauty, the ſtrength and ſupport of each other, if not well knit together by theſe *Corner-ſtones*: Our ancient flouriſhing, and out-late miſerable and never ſufficiently deplored condition, when compared together, will too manifeſtly evidence. We have known what it is to have *Kings our Nurſing Fathers, and Queenes our nurſing Mothers*: and how happily thoſe two Twins the *Church* and *Commonwealth* did thrive, and grow, and flouriſh, when fed and cheriſhed at ſuch breſts: and,

alas! we have to our sorrow found, what sad *Daies* those were, wherein *there was no King in our Israel*: *dayes* full of nothing but black clouds, raging winds, and fatall stormes, in which both *God's* house and *Cesar's* were blowne downe to the ground; all honest and Loyall men driven out of the Land, or dispersed, and scatter'd, and hurled into the little narrow Corners of the earth, making privacy and poverty their sanctuary: nothing appear'd for many yeares together but the horrid face of Rebellion and confusion; no Religion, no Law, no Justice, no Charity, no Order, nay, nothing but the bare name of that, a meer pretence wherof was craftily imposed upon a deluded multitude as a sufficient warrant for their disobedience, & a sure basis for *Anarchy*, or what's neerest of Kin to it, a *Democracy*, indeed nothing but the bare name of Liberty. Was it ever thus, so long as *England* willingly embraced the *Corner-stones* which *GOD* proffer'd her? and did she ever want such præcious *stones*, till her *State-Architects* became altogether as wise as the foolish *builders* in the text, *refusing* the *stone* which *GOD* had prepared?

They

They rejected a *ſtone* ſuch as *England* never ſaw before, and therefore could never know how to prize ſufficiently; and I would to GOD, that it might truly be ſaid in diminution of their guilt, that *through Ignorance they did it!* The ſingular worth and uſe of that *Head-ſtone* they firſt rejected (alas, ſo altogether brutiſh were we) nothing could teach us to underſtand, but the ſucceeding ruine of three moſt flouriſhing Kingdomes. A *ſtone* indeed he was ſo truly precious in himſelfe, and for thoſe many ſignall excellencies, which never ſhone brighter to the eye of the Chriſtian world, then (as ſuch true ſtarres and Diamonds uſe to do) in the darkeſt night of his perſecution; that he was highly and deſervedly valued of all that knew him, is ſtill cabinetted up in the hearts and affections of thoſe that loved him, and ſhall (I doubt not) be found in the firſt row, in that great day, when *GOD ſhall make up his Jewells.* And as our *Corner-ſtone*, he was ſo exactly ſquared, ſo ſolidly laid by the great author of all piety and Juſtice, that nothing but *Sathan* and *Envy* could find a fault. His Pious reign had left us nothing but a ſuperfluity of hap-

happineſſe to be ſick of; and his exemplary Clemency nothing but too much mercy to cõplain of; the noted ſoftneſſe and freedome of his nature, gave thoſe rude flints that came againſt him too great an advantage over him: ſo good a *man*, and ſo gracious a *King*, that his moſt inveterate enemies had nothing elſe to fear, hardly to pretend, but that *God's houſe* would, by the help of ſuch a *ſtone*, in a very ſhort time, become more ſtrong & glorious then their *own*. Late Poſterity may indeed very well believe that *God* removed this *ſtone* ſo early, as too rich a Pearl to be thrown away upõ ſuch unworthy ſwine; but what faith will be ſo daring as to believe, that the very *Maſter-builders* did reject this *ſtone* as uſeleſſe and cumberſome. Oh! that it might be however forgotten in *Gath*, & ſilently bury'd in the ſtreets of *Askalon*, how that a *Chriſtian* Nation, an *Engliſh* Subject, rejected a *King* that vvas a *Saint*, & ſuch a *Saint* as *CHARLES* the *Firſt*! Oh, the deſperate temerity of a blinded zeale! The inſatiable fury of a covetous Sanctity! The horrible attempts of a malicious Hypocricy! What execrable villanies barbariſme may execute vyhen it vvalkes under

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the vizard of purity and Reformation! for The LORD's *Anointed was murther'd.*

And, can it be ſo much as thought, that thoſe very *Builders* who were call'd together to make up the breaches, and repair the decayes in the walls of *Sion*, ſhould thus raſhly pull out, and daſh in pieces in the open ſtreet the *Corner-ſtone* thereof, and afterwards contrive and labour to fill up it's room with ſuch Rubbiſh as a *Common-wealth*; or ſuch a rough and unhewen *Flint*, as that late prodigious *Tyrant*; which whileſt with all their Art and skill they ſtrove to fit and polliſh, they could never hope to produce anything but a fire to conſume at once both the *builders* and the *building*? But will it not yet ſeem more ſtrange and incredble, that even our *Spirituall builders* too, thoſe that pretended to be joynt *labourers* with *Chriſt* for the *ædification* of his heavenly kingdome upon earth, ſhould make it their *Pulpit* and their *Lecture-trade*, to mete out to their auditors ſuch large meaſure of factions and ſeditious doctrine each *Market-day*, and like the Jewiſh High-prieſts move and incenſe the People to run raging up and down

the ſtreets with a--*Crucifie him, Crucifie him*; and never ceaſe watching at the doors, with their trayterous Petitions in their hands, till they had obtain'd their requeſt, the *Murder* of their *King*; and the *ruine* of his *Kingdom*? And yet ſuch unskiltull *builders* had unfortunate *England* on all ſides ſet on work, who had a farre greater longing to grow rich upon the ruines, then famous by the repairs of *Hieruſalem*.

Yet, as if this had amounted but to ſome light matter, and were a thing excuſable, or (as they would have it) very commendable: Obſerve how bravely and reſolutely they go on. It had pleaſ'd our Indulgent *GOD* to hew us out a *Second* moſt excellent *ſtone*, out of the ſame Royall rock; exactly ſquared and fitted for the ſame place, and dignity too: and this again the *Builders* reject, and throw as farre out of their ſight as out of their affections, ſaying within themſelves, as thoſe honeſt ſervants we know where, *This is the Heir, come let us kill him, and the Inheritance ſhall be ours*; thus ſtoutly reſolve they, that neither they themſelves who had been ſo long fools, would ever again grow wiſe; nor that Church

Church, which they had ſo Sacrilegiouſly ruined, glorious.

But there is no fighting againſt Heaven, the ſame wiſe hand which fitted this *Second ſtone* is an Omnipotent hand too, and hath fixed it Even that ſame *Royall ſtone*, which (with ſhame we may ſpeak it) for ſo many years together had layen in the duſt, neglected by the People, Hated by the *Builders*, beat upon by ſtormes and Tempeſts; and hath felt the heavy hammers of his implacable Enemies; is now ſent home again, more ſolid and firme for all that Hammering, more ſound and undecayed by reaſon of that long obſcurity, more welcome and acceptable, after ſo long an abſence. With whom is reſtored a loſt Juſtice, a long time ſmoother'd amongſt numberleſſe Intereſts and Factions: a loſt Liberty, ſo long ſhackled by a moſt intollerable Tyranny and Uſurpation; a loſt Religion, ſo long buried in groſſeſt Atheiſme, onely with a fair flouriſh of Hypocricy, and an inſcription of Holineſſe over her grave: This *ſtone*, the Baſis of our Laws, the Pillar of our Church the Bulwork of our Peace, and I may truly adde,

the Landmark of our Eſtates, for whileſt he was removed, no man knew what to call his own, even this ſtone, uncrack'd by the blows of his Enemies, unmollified by the flatteries of his falſe friends, which the *builders* for ſo many years have ſhamefully *refuſed*, is now *become* (Bleſſed be our good GOD) *the Head-ſtone of the Corner.*

And now, Whoſe doing is this?

Whoſe but *his* who is the great *King of Kings, Protector of the Fatherleſſe, Wiſe, Mighty, and Iuſt,* who *putteth down one, and lifteth up another*, and makes the moſt proſperous ſinners to *know themſelves to be but men*: He alone it is, that could do theſe mighty things for us, whereof we are *Glad*, he that hath ſo ſtrangly *turned againe the Captivity of Sion, that we ſeem yet like men that dream*: Now we ſee what that is, whereof our adverſaries ſo boaſted themſelves, *Divine Providence*; and in whoſe power it is, to ſtill the raging of the waves, and in whoſe hands are the Hearts of the Mighty; and by whom it is that *Kings* do reign.

This is a work which the LORD hath all

all this while reserved to make his own *Doing*, that all the Earth might see, and be afraid, *because there is a reward for the Righteous, there is a GOD that judgeth in the Earth.* This cannot be the work of any hand but *GOD*'s: for

1. If we cast an eye back upon our gracious *David* whilest under the cloud an Exile: what can we see, but the LORD alone, he had to confide in? How was he round about begirt with miseries? It is hard to say in which he was most unfortunate, his many inhumane Enemies, or his more cowardly friends. They of his own Religion (If they were of any) thought it more prudence to comply with a prosperous Tyrant, then to succour a banish'd Prince; The sons of Rome grudged him their friendship, who was afraid to share in their slavery: Nay such is the naturall sweetnesse wherewith GOD hath blest our Prince, and such a gracious Prince hath GOD designed for us, that he was afraid to become a King by Conquest, and chose rather to wait for the Affections, then to triumph over the Lives of his rebellious Subjects.

2. Again,

2. Again, amongſt his enemies here at home, we ſaw nothing could befriend him: A Power ſeemingly invincible, a malice utterly implacable, a Confidence built upon a long and wonderfull ſucceſſe; and yet certainly a conſcience full of guilt, and conſequently full of jealouſies, and therefore moſt vigilant: Intereſts eſpouſed in Rebellion, and therefore onely to be maintained by Injuſtice and Cruelty. Beſides all theſe, a Confederacy of *Oathes*, *Covenants*, and *Engagements*, though theſe ('tis true) made little oppoſition to any thing but honeſty, and Loyalty; being onely ſet up as meer engines of Policy, which might eaſily be ſcrued into all poſtures, to ſerve the Swearer's Intereſt. Adde now unto all this, on the one hand, that grand and Maſter-craft of Hypocricy, whereby their enemies did their beſt endeavours to cozen even God himſelfe as well as men into a falſe beliefe of their Integrity and Innocence; and on the other hand the Irreligion & profaneneſſe of pretended friends, whereby too many were throughly perſwaded that a King could have no favourite but wickedneſſe, no friend, but the profane: conſidering this lewd

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temper of ſpirit in too many, and a coldneſſe, an indifferency, a cowardiſe in more, we muſt needs confeſſe, *it was the LORD's doing.*

And certainly a very *wonderfull* Doing *in our eyes*. Hopes and expectations all dying, all Projects and endeavours failing, enemies rejoycing, flouriſhing, triumphing; friends ſcatter'd, impoveriſh'd, impriſon'd, all diſponding; the Conquerors ſitting downe ſecurely, and dividing the ſpoyle, and crying with *David's* enemies, *Ah, ſo would we have it, perſecute and take him, for there is none to deliver him*: even then God throws in the Apple of diſſention, and in pieces they fall, and a ſudden ſtorme from the North ſcatters them. An Army marches up not knowing whither; all Sects and Factions meet it, and congratulate, and know not for what; Well, the all-knowing God brings all this to an happy Iſſue; the LORD's *Anointed* is reſtored, his dying friends revived, all barking *Shimeies* ſilenced, Sectaries and Schiſmaticks confounded, *Rome* and her Children troubled and amazed. This ſurely *was the LORD's doing*, and *therefore marvailous in our Eyes*.

What

What *Praiſes* therefore do we now owe unto God for all theſe his *Marvailous* workes? *This is the Day, which God hath* thus (as you have heard) *re-made for England*; a bright and clear Sunſhine, after black clouds and thick darkneſſe; The *Day* of our Redemption from a more then *Ægyptian* bondage and ſlavery; the *Day* of our freedome from Tyranny and Oppreſſion; the *Day* wherein our gracious *King* was at firſt uſher'd into the world with a *new* & *miraculous* light from Heaven; and the *Day* wherein he was welcomed into his *Kingdome* by all the lights of the Nation, Starres of all Magnitudes with all the luſtre and Glory they could cloath themſelves withall. A *Day*, by the light whereof we begin to ſee our late Follies, God grant we may truly repent us of them! And our preſent happineſſe, Oh, that we could be heartily thankfull for it! A *Day*, wherein Religion begins to appear again in her own dreſſe, and all thoſe maskes and vizors, too freequently worne in the darke night of Ignorance, begin to fall off frō her face: All the Night-birds of prey and rapine begin to betake themſelves to their Holes: & the doors of God's houſe

are

are ſet wide open, that we his ſervãts may freely enter in and worſhip the *God* of our Fathers, after the manner of our Fathers, ſolemnly and decently. 'Twere an endleſſe task, to recount half the bleſſings of this *Day*; the ſumme of all is this, The Anointed of the LORD, whom we fear'd to have been taken in their nets, is return'd in peace.

Let us therefore be Glad and Rejoyce: be *Glad* inwardly, and *Rejoyce* outwardly, be ſo *glad*, that *God* may accept of our Joy, as an acceptable ſacrifice of praiſe and thanſgiving for his great and provident mercy, in having reguard unto his holy One: and ſo *rejoyce* that the world may ſee we are glad indeed, & acknowledg him the Author of our Happineſſe. It is moſt fit, that as the world hath ſeen us ſad, yea, perhaps too ſinfully dejected in the *Day* of our Afflictions; ſo it ſhould now behold us cheerfull and full of joy, but ſtill without ſinfulneſſe, in this *Day which the LORD hath made.*

Onely let us here beware, leſt we ſo rejoyce as to forfeit againe the ground of our joyes: In vain do we obſerve this *Day* as a *Thankſgiving-*

day, except we labour to keep every *Day* of our life henceforward *Holy-day*. It is not enough to say LORD we thanke thee, but we are to Sacrifice our Persons and our endeavours to his honour and glory; returning him not onely the Calves of our lips, but the Affections of our hearts, and the labours of our hands, and the obedience of the whole man for the abundance of his mercies. Our *King*, our *Church*, our *Land* have all too long groaned under our *Sinfull* rejoycings, and let us take heed lest all these suffer over again by our confident and presumptuous re-assuming of such carnall Joyes: Why should it be any longer said, and that with so much colour of truth, that *Loyalty* and *Piety* cannot dwel together in the same brest? Why should it be any longer said to our shame, that *swearing*, & *drinking*, and *deriding Religion*, and *making a mock of Holinesse*, are the Principall badges of such as call themselves *Royallists*? We know *who* and *what* they are who have long agoe publikely boasted, that they have been the *King's* best Subjects and Friends, the way to confute them is not to *swear* they are not so, but to prove by our *actions* that

we

we indeed are ſo: and to do this, there's no way left us but to be as *ſincerely* Religious, as they *hypocritically*: We may ſafely give leave to the *Covenanter*, the *Engager*, and the reſt of a *Schiſmaticall* people to pretend as high as they can, whil'ſt we are ſure we are as much as they can pretend to Let us but once *out-doe* and *out live* them, 'tis no great matter who *out-talks*, and *out-braves* us: but let us by no meanes *give occaſion to the enemies of God to Blaſpheme*; but whil'ſt we endeavour to expreſſe our *Loyalty* in our *Joy*, let our *joy* be moſt clearly manifeſted in our *Obedience* to *His* juſt commands, and in our *Conformity* to his *good* example; whoſe *firſt Proclamation* was to *condemne* and *prohibit*, and whoſe whole courſe of *life* is to *ſhame* all manner of *Profaneneſſe* and *debauchery*. Let but our good and righteous actions firſt ſtop the *mouthes* of our Enemies, and then our Righteous *God* will undoubtedly bind their *hands*, and turne their *hearts*, and make us all at laſt charitably and unanimouſly to joyne in the Praiſes of that great *God*, who hath miraculouſly reſtored our *Corner-ſtone*, and rebuilt our *Hieruſalem*, and made her once more

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a Citty in a fair way to be *at unity within herself*. *He* will then make our *King* a glorious *Prince*, and us happy *Subjects*, and all of us at last more happy *Saints*, when we shall all obtain *Crownes* and *Kingdomes*, and be *built* up together one triumphant Church on our *Head Corner-stone Christ IESVS*; full of all *Gladnesse*, and *Rejoycing*, and perpetuall singings, to the Honour and Glory of him that sitteth upon the everlasting Throne, who is LORD of *Lords*, and KING of *Kings*; to whom for his unspeakable mercy to our Gracious *King*, and to us his Subjects in his happy Restauration, let us ascribe all *Honour* and *Glory*, *Praise* and *Thanksgiving* now and for ever.

AMEN.